FRIDAY NOVEMBER 22, 1963

Played on Nov. 27, 1963

The death of President Kennedy viewed from the standpoint of work.

Maybe you expect me to say something about Kennedy. I think you have a perfect right because when an event like that takes place and it is such a shock, you have a perfect right to ask what is the attitude of work or consciousness? Or what attitude should we take towards such an event when we claim that we are effected by the desire to become conscious? And how does one take it? And is there anything that we really claim that we see something; I say that we make a claim that there is something, because of work, which should help us to understand a little better whatever this kind of an event is and not to take it or have to take it like evrybody else will take it.

With other words, is it something that can be looked at from a little different standpoint than only from an Earthly standpoint? Because this is the kind of a claim that we try to make; that we are, when we want to become conscious, we are not entriely of this Earth any more. And whatever the reason is that we would wish to become conscious, that that has has an aim to become more and more free. It means of course that one also becomes more and more free from all events on Earth; and that one becomes free from other people living on Earth; and that it not only includes the freedom of oneself regarding Earth, that is, ones own body, but that in the mind and in the understanding which results from a feeling, one could have the proper attitude towards an event like this.

It is, of course, it is a shock. It is a terrible thing. It is not a question of considering it sich from the man who did it and whatever his sanity may be. And it is not a question of considering it politically. Politics belong to Earth. And of course there are many things

that are concerned regarding a person who is in the public eye; particularlay when such a thing happens like this, it starts immediately a tremendous chain of thoughts of different people who have opinions about it. And, as I say, it is not a question to be considered politically because we are not particularly interested in that.

Neither is it a question to be considered entirely, altho it eneters naturally, into what happens to a person like Jackie or the children or those that are near and dear to him, his father, brothers, his whole family and all the many friends. And again, it is not a question that it is a person whom happened to be a Democrat or that he was a Roman Catholic.

The fact that of course appears is: He was a human being and so are we. And when we try to look at it without any particular sentimentality or without any particular Earthly grief, there is still another question. What becomes of a man like that? What happens to him? And what is it at such a time that we, fortunately still being alive, would be able to derive from it and, inexactly the same way, would be able to help xx if we could; and, in that way, for that whatever we could derive from it, we would pay. So that such an event becomes for us the means of probably, and I hope, understanding like a little more.

But, you see, he was a good man. It is no use getting sentimental about being a young man. "hatever it is that cuts such a life short, I do not think we know such laws. In accordance with what we believe and what we hope, we hope that a person reaches his old age more or less in a re ular way and anyone dying, for whatever reason, in his prime of life, remains something inexplicable. Sometimes we say, "He who dies young is loved by the Gods." Again, we make a statement and we do not know really what it means. We can, of course, dismiss it

more or less; kind of like Ole roi est morte, vive le roi." After two or three days perhaps we have that attitude.

And it is also wrong to be engaged too much at the present time in all kind of hysteria. And I would adivâse you, if you want to remain honest with yourself, to avoid all kind of descriptions, details, talk of other people; but to stay within yourself and then, within yourself, try to find out what could be the meaning of such a thing. Not only what happens to him, what could happen to us. There he goes. Is it something that belonged to him? Or could we see it as something that must take place as an event, let's call it, cosmologically preordained and it happened to be Kennedy? Is it the kind of a shock that is intelligently administered? and happened to be at that place, at that person and that anyone else, it would have happened to such a person.

We can also say, of course, why him? And why as perhaps astrologically considered, it should happened when he may have been born under a certain sign and that, at the present time, being influences by certain configurations in such a way that the result would be death?

These questions we do not know either. We philosophize about life. Of course, we like to. And we even have a certain sadness, we say, "Ach, what a pity. Such a poor man." Do we mean that; poor? In what way then if he is poor, if it is a sad thing; also for him - what is it then that becomes apparent for him? What has he missed? What even do we know about what he has missed? You see, in any event, an opportunity for futher life On Earth has been taken away.

What is an aim that we have as far as out life is concerned; Why we

are alive, as we call it; why we walk on Earth? What is for us the most important problem? I mean now of course a problem that has to do with spiritual development; with what one tries as an aim for whatever reason we may be interested in work on oneself. What is it that really counts in our life? What is it that we seek?

Many times in thinking about that and philosophizing, what is it really that I want aside from certain things in ordinary life like being professionally recognized and satisfying vanity and certain wishes; wishes surely of my body and wishes of my mind and wishes of my feeling. And what is it really that I strive for and that sometimes I cannot get?

It is probably closest if I say that I wish equilibrium, a certain balance within myself; a balance to be free from whatever I want to be free from. And therefore this question of balance regarding a man: What can he reach in ordinary life? And what can he reach by accident and what can he reach by means of work? If I consider myself a person who is half way or who has certain characteristics and not other characteristics, that is, if I even on an ordinary plane on Earth, I consider myself as a man; and physically, as a man, I look for a possiblty of being complimented. Let's say if I do marry or if I have sexual intercourse, is it really that I wish at such a time to become one and to find, in what one calls the opposite, the possibility of unification? I say opposite - it probably is better to call it complimentary.

And if that is the truth and the fundamental rule on Earht, and not only applies to a physical union but also to an emotional one or even an intellectual one, is it not much more the fact that I consider myself incomplete as I am; that I look for, if I possibly can, some

some means by which I, on this Earth even, could become more complete. And, in the sense of Gurdjieff, that is of course as far as the ideas are concerned, the truth because our acceptance is based on an assumption which partly we can prove is that any one man is not complete as he is and as mother nature made him and as he remains when he lives in ordinary life. We call it the state of unconsciousness and we hope that by means of certain ideas and the application of such ideas that this separation between an unconscious state and a conscious one can be overbrideged every once in a while, and that perhaps it also could become permanent if we make enough efforts of such kind.

So now, if we look at Kennedy, in what respect did he work on himself? We do not know very much about a man. We do not know even about a man who is in the public eye. We know very little even about ourselves. And even if we try to find out what it is, we are constantly confronted with the possibility of interpreting that what we are, hoping it is that. And, in realit$, sometimes afterwards we come to the conclusion that that was not it and it was not the truth. And what was the truth as far as Kennedy was concerned?

He was religious. There was no question about that. I do not know in how far he was a good husband. I think he was a very good father. I think he loved his children. It is interesting in the last couple of ~~xxxxxx~~ weeks many pictures have appeared, photgraphs with Kennedy ahd his children and it is constantly that, even if it may be quite right for publicity, it was something that I belive undoubedly existed as far as his family was concerned. And that therefore, even if like sometimes it is said, where was he at the time even now when he died regarding himself? And in what respect and to what extent was he free? It is extremely difficult to have any particular judgment about that. One can say sometimes that he was maybe conceited; that he wanted to

talk about himself and that he thought a great deal of himself. But after all, he was young and also he was bright. And he had all the various means to make certain things possible as far as ordinary life is concerned. And there is no judgement that we could even have that probably would reach the truth. So, we have to talk in a general way about it: What happens to a man when he dies. What happens to him, that is, his life? He is, as man on Earth, representing a form of life like all of us. Where did it come from? And, of course, the question is: Where does it go? And what is it?

The answer to that, of course, we do not know either. And are groping in the dark and we go, every once in a while, by certain statements what seems most logical as if something that belongs to the totality of all life all of a sudden, or perhaps not so suddenly, was created; that two forms of life united; maybe two forms again having in them that what later became a man. But, in any event, when he is alive, when he has been born, he is there and the only certainty that we have is that he was conceived and then bron and then lived and grew up and was educated and started his life, his work.

What did he maybe experience during his lifetime? We have to assume agin that such a man, like all of us, recieves at certain times, m moments which he will not forget and which moments, at such a time, might give him a certain insight, not only in his possibilities, but in reality what he is and what his life is. And maybe at such a time that he also understands that his life is not worth very much. It may not last for much, for much of a long time and it may be immediately, let's say, glossed over. He may lose it.

At the same time, such possibilities undoubtedly have existed because they exist in evey one of us. And there is perhaps something that

religiously was kindled to such an extent that at times, maybe in prayer, maybe in what he might have called for himself communion, or even confronting a priest in whom he had belief, that he confessed; that at such a time maybe that spiritual value of himself linked up with something ~~ex~~ a little different and a little higher and a little bit strange maybe, but nevertheless something that did not necessarily belong to Earth and, I hope, belonged to something that was of a higher plane. If that is the case and, if that is the case, how often?

It is exactly similar to any kind of an event regarding ourselves which may not be that kind of a shock but, at the same time, represents for us also such a possibility of unity at a time when we wish to be united with some force higher than us. I say, such force which represents in our case the potentiality of ourselves and that what belongs in our terminology to the further development of Kesdjan Body and perhaps the growth of a Soul Body. And so we say, "Bless his Soul", hoping that there is something that is there. How much? How much is there?

You see, again we go by ordinary assumptions that when a man dies it takes forty days, in our Earth calculation, to loosen himself from Earth and from bondage. How much is there to loosen? Again, what was there before? That is, what was his freedom? To what extent was he free already from his body?

The problem is the formation, as we say, of a Kesdjan, a spiritual Body. We explain it every once in a while with Do Re Mi, Fa, Sol La Si-Do; not reaching the Si Do and assuming and giving to the Kesdjan Body a certain life time also of a different kind of life duration and time duration than we know and perhaps also in a diff-

erent form of life which we do not know very much about. And therefore, if we start to judge about what was the possibility of a development of such a spiritual body in him and, parallel to that, whatever there was of a Soul Body as Do Re Mi, that we again assume. We do not know it. And we do not know in how often perhaps in his life because of certain accidantal circumstances or perhaps because of certain devotion, he may have overbridged the line between unconsiosness and consciousness. And, even if that takes place, again we do not know what it is, how much and therefore how much actually took place so that that what actually then was formed could be considered permanent. We hope.

You see, the thermometer, the indicator is for us not in our Aesdjan Body because we do not have means of measuring how much it has gorwn. We have no means of knowing what there is of the Sol La So of the second part of that development. We do not even know at times when we do cross Fa. But there is a certain means by which one can judge and particularly by which one can judge for oneself; that is, the Si Do of Physical Body. How close is anyone to that kind of freedom? Because, to the extent that that freedom e xists, to that extent the Fa bridge has crossed and to that extent the Soul Body has started to grow.

It is necessary to realize that the forty days belong to unconscious man. And altho during the time the Do Re Mi of the Spiritual Body, also different in its particular density as compared to the physical bosy, gradually will loosen itself from Earth because it is based on the connection with the physucal body. The physucal body is left behind. Partly ones mind that was in the Si Do is still there in accordance with whatever freedom has been reached and that remains ,

so that there are, you might say, the beginnings of a spiritual body that could grow. And, to the extent that that body now understands that it has still a function to fulfill, not in our life, but in its life, a life which we compare to a level of the planets. And where it will go and that what will happen to it? What will remain? What is there that is above the line that it could remain? That is, what is represented in the development accidentally or by intent of that what could have grown out and let's hope. Again, I say it is a hope because we cannot judge about his own Si Do, that is, his own freedom. And it has to do with the freedom of the body. It does not have to do as yet with a freedom from feeling because that is another problem that belongs to the lifetime of Kesdjan. So, all we can consider, at most, is how free was he. And how free are we?

On that depends how long he would be here. That is, that part of him still existing and probably, you might say, roaming around or at least being in the nieghborhood of the Earth's atmospehere before it finally will dilute itself and become lighter and lighter in density and then merge with something, either losing its identity of what was the form inwhich it was represented on Earth in the Do Re Mi; or still retaining some form of identity which, you might call, Kesdjan of Kennedy. I do not know.

My assumption and my hope is of course based on during such a period, and I say forty days, of there is more permanancy it will be less than forty days, but since I do not know it, for forty days what should my attitude be towards such a man?

I have no particular love for him. I admired him to some extent. I feel sorry for his life being cut off. But I have a feeling of humility and, as a human being, I wish with all my force, with every thing in me, to provide, if I possible can, in such a way that that

what I think and what I feel regarding him could create a possibility for him for further growth.

What is the further growth that is necessary? You see, when a person is not complete and a person is still bound, when he is not free ab his so-called So Di level, then his completeness has to be brought about by living under conditions so that he could free Himself from what bound him and has bound him up till now. I try to imagine what it is that binds me. That is, what is in my way? And in what respect dp I need at the present time condition on Earth which will help me to overcome such difficulties so that I then ultimately might reach a state of freedom, true freedom from my body; and that therefore, in that forming of conditions needed for that particular purpose, I then create the possibility of becoming or receiving or creating complimentary factors to the possibilities of my own life as it is now so that it can be rounded out and filled in and, because of that, becdme harmonious.

I do not exclude for anyone living the possibibility of life after they die. I do not know. And I really, as a matter of fact, cannot be interested in it becaise I cannot have any means of knowing until I myself become free and live in an atmosphere which I now, from this stand point, call consciousness as compared to an unconscious state inwhich I ordinarily live. And therefore, it is none of my business. But, if I think of the possibility of anyone being wherever they are above this line, and the assumption is that it might be permanent, I will take the benefit of the doubt and say, regarding that, whatever my thoughts and my feelings are, I want to keep them as pure as I can for such possibility and not to be deviated from that kind of a state of my own purity and not be effected by the different froms of condolence and everything that goes with it; falling into hysteria and sentimentality about that what everybody else says or thinks or feels or prints. I would like to

let it go. I will not be interested. And I try not to be interested or be perusaded or be effected by it. And whenever anyone around me will try even to talk about it, I will turn my ears away and I will say, "Yes, isn't that too bad." and forget it.

And that, from the standpoint of work, is necessary to understahd. Then how does one use such a time? That is, thinking and feeling about that. And the assumption is what can we actually do. And what could we even hope for? Because, if there is something that is not as yet complete in anyone dying and we hope that he could have a chanse to complete it so that in such a Kesdjanian atmosphere could liwe really in accordance to the rules of that kind of Kesdjan; what is needed for the development of that body; that, for that, I try to create within me a certain contact and I then hope that sooner or later and not at any time that I know about, but that sooner or later an opportunity will be preovided for that kind of substance which,at the present time, still has that kind of a form which one can call Kennedy in a different form; nevertheless the identity of that as life, as it was represented on Earth, that at such a time there is an opportunity for that entity to develop further and to become fuller grown.

All this, you can sayp is an assumption. And it has to do with what is really needed for any person living on Earth if he possibly can see what would be desirable for as many people as possible, would wish to become more whole and more complete.

Of course, this again is an open question because what is the reason for man on Earth? And if everyone would like to become complete, would that be violating the law why he was placed mk here? Perhaps the question is theoretical because I doubt very much that many people will ever want to work on themselves. And it is again giving the benefit of the doubt to anyone where I do not know any way how such a person may have been

conscious at times. But simply I say, I would consider it as if I were, as if I, at such a time, were separated from my body and that then I myself would face the same kind of a problem of how can know that what is the identity of me living on a different kind of a plane, again and again find opportunities for further development of myslef since that once and for all has become my aim.

And I hope, therefore, that in such a case maybe, who knows, a body could be found is that is needed. That us, if in the development of that kind of identity it is necessary to undergo certain condtions, maybe conditions on Earth which will help him then to become free at his own Si Do of that body, to really come to the point where he could say, "This is me freedom" so that then Earth actually could release him and he could live on a higher plane.

I say it is all assumption. I like to believe it becaise I love to belive in the possibility of life after death. And I give it names and I say "Yes, recurrence", I say, "reincarnation", I say, "Yes, I believe that anyone who is really honest and serious andhas considered his own life as something God given which of course a religious person will very often take that kind of a view point as acceptable to such a erpson in such a way that whenever he may have, as in prayer, reached a certain unity with whatever is his God as represented for him, that at such a time he was conscious. In exactly the same way as people could become and do become conscious at times when they are involved in the possibility of the creation of certain things inwhich they have belief and with which they, with all their might, with all their intellect, with all their feeling, that is, everything of them becoming at such a time one.

You see, this question of unity, whenever it is reached, reaches the

realm of consciousness. This is the completion one wishes. And it is not only the completion regarding physical, emotional and intellectual, but it is the possibility of completion of oneself , having grown out into the psychological values, in spiritual values and in understanding; in that what really belongs to a true higher Intellectual center.

Again I use the termanology of Gurdjieff. And, of course, it is only from that standoijnt that I would like to look at this because any other standpoint for me at the present time has no further meaning. And it could be that, because of this, that for myself I take such an event as an event as if I die. This is really the question that concerns me. It is a question I havw tried first to say how it might be whatever my attitude and my thoughts and my feeling is towards this; that it might be of a certain help. In reality that what concerns me as a person still continuing to live is: What is the meaning for me now as if I could die? There, by the grace of God, I would go. Maybe. And it is not presumptuous. It is something that happens, of course, all the time. I see it this way because it is so glaring; but that what takes place any anym one time, ah any one moment, at any one moment anyone dying and it is not me. As long as it is not me, someone else lives that possibility; or it eneds the possibility of his life so that only because it becomes so apparant to one and everyone is talking about it, that that, of course, becomes tremendous shook to oneself anfd there one listens and you sit and there it is; and all things, at such a time, stop. And one starts to consider what is this that actually should take place and such stupidity which happens on Earth.

Again and again such questions we do not answer. And we cannot because they may be as a result of certain, as I say, cosmological events which

of course take place without any consideration of any one particular purpose and any one particular person. It is, of course, for the necessity of the total maintenance. But again these are theoretical questions and it is a little bit of a reason to put in as if one is a little bit more satisfied with that. And, of course, it does not help at all.

What is it that one could do? What is it that one should do regarding oneself? One says, "Yes, such a way life ends and we could die any moment." Of course we do not believe it and, of course, why should we believe it? Exactly the same way as why whould we believe that it is necessary for a person to be complete? We agree on a few little ordinary levels but, for the rest, I do not think that we really understand that we are incomplete as far as out mind is concerned and that we are a little bit limited with our emotions. It is exactly at times that we do create certain things that look as if we have reached a mystical value or something outside of this world; like sometimes it odes come as if there is an experience which we say is like Heaven on Earth; and we feel at such a time then so complete. And it probably is that we are complete, that that compensates for all the suffering and the variety of different ex periences we have which we, of course, every once in a while, dislike; but where we say, "Ah, they will go away because it will not last for ever.

And again, the question is: Do we really wish to become something more complete? And do we want to, for that reason, work for overcoming such difficulties? Is it really that I am interested, in the real sense of the word, of finding out the truth about myself and thuthabout my owb death? And how to face my own death; may it come tomorrow, may it come I do not know when. But that of course I say theoretically it will come.

And I say also I believe it because I cannot deny it. And still, I do not live in accordance with it. Do I, when such an event takes place, really come to myself at such a time and say, "It could happen to me and it will happen and thank God it has not as yet happened." And now, what will I do for myself? Do I now wish to work even more?

And do I, when I think of him, when I try to imagine what may be right for him, if whatever - there is very little information that I have about such a life, but that in a general way I say, if it could be created in such a way, I look at that what is still wrong with him. You uderstand what I mean. It is not that what is was beautiful and that what I consider right even from my ordinary standpoint of Earth, but I consider it worng in that whatever the oppostunities where that he has had apparantly. Maybe he could not fight and in any event did not fight. In what respect did he, with other words, fail?

This is a fundamental way of looking at death. And it does not mean that anybody is excused. It is for all of us, including oneself: What is it and in what way do I fail at the present time? What prevents me from becoming harmonious in our sense of the word? And that therefore the condtions created for such a , let's call it, Soul Body trying to find its way further, away from Earth, yes, without any doubt. How can it be created in our terminology of what we understand by Earth when even we call it a body or creating conditions or even when we say suffering or losing ordinary elements that we now consider vices on Earth. What do really we know about such a condition even one little level above us? And, to express it in that kind of terminology, even that we say forty days, it does not mean a thing at all; when, from the standpoint of the sun one day of twenty four hours is an inhalation and an exhalation of breath.

What is this that we start to talk about and try to think really, as if we have any particular means of understanding what is involved in death and in such life? At most, I know will know something about myslef if I die, if I, during my lifetime, die towards that what now binds me, mostly physically; or that I try, make attempts to separate that what is now Do Re Mi of my emotional body from my ordinary physical body. That is a matter of also becoming freer. And therefore, if I believe that it is possible to do that by means of the introduction of an objective value, that because of that maybe such a result could actually take place inwhich I would experience more freedom for myself so that, at the preoper time, at death, I would not be out off but I already would live where I should live; so that then death itself has no more value and that the gate thru which to enter into an area of consciousness is already open and has been kept open.

That, you might say, is an aim of course. That is something that we forget. Nevertheless, it remains an aim. And we are called on, again and again, by means of these kind of events, to consider it, to see ourselves, how we are, what we are. What are we now doing?

What is it that we wish to do for him? Alright, try. And during that period try then to make it double. That is, to be regarding him what you think you should be in order to help that what still exists and then, for yourself, to be whatever you think you can be. And in what respect can you help anyone unless you are? And therefore, whatever you now attempt in this particular direction only will be sucessful when you are ask awake as you can be, and, by doing this, introduce into such an attempt the kind of characteristic that is necessary for living on a different kind of level and not to have involved in our - ahheva too much of a little bit of a thought and a little bit of feeling; but the actuality of what one is as being, to be. Then, at

such a time, if you wish to think and feel or put in words or formulate whatever comes to your mind it is alright. But the requirement is first to be. And that, if you cannot do that, do not think about Kennedy because if you do think about him in just any kind of an ordinary way like a man who was shot to death.

It is important to see this. If you want to use it ~~for~~ yourself, there is no objection whatsoever because you can use it and at the same time make it of benefit. And there is absolutely nothing against taking any event within oneself in the best way one can so as to extract from it whatever may have been given as an event since we all were in the neighborhood of such an event takinf place. And those are facts and the facts count for us and they effect us as a fact and then leave an impression. And, with that as an impression now in us, as recieved in our ordinary means, with our mind and with our feeling, now we use that what is there as such an thought and as such a feeliing and such an ~~artistic~~ action on our body to become, regarding that, you might say, even nuetral; but at least to try it and accept it and try to remain, if you can, impartial and not to be bothered by ordinary things of ordinary life; but to judge it from the standpoint as if we could see it 'subspecie aeternitatis;" as if from that eternal light.

One has to wake up for that. One has to make an attempt to be aware. One has to make an attempt to be in balance regarding oneself because only the balance will give us the means of reaching from one level to another. And therefore, ~~if~~ the attempts at work, the attempts that we now could use because of such a thing taking place right in our midst, as it were, naturally must have a meaning. Otherwise these things do not just happen. And they can have a meaning which is useful if we do not allow it to be used up by our ordinary existance of

ordinary life and feeling sorry and all the rest of it. Naturally there are facts. Naturally there is a curiosity. There is something that has to be satisfied. Of course, no objection to that. But do not let it go too far. And then, if you want to help, do something for youtself and incidentally for him. Or perhaps do something for him and incidentally for yourself. Make yourself, as it were, one with the totality of the events takinf place which you do not understand and towards which you have an attitude of wishing to know; with which you want to associate because they are certain events that might have a meaning and you wish to find out what is such a meaning for oneself so that I can, in the real sense of the word, profit.

I am looking for that kind of profit because it is a profit that is not of this Earth. And therefore, it will not do an harm to anyone on this Earth. And I will not know what the profit is unless I wake up. And, in that state, I will also know what exists and in such a state I even could then judge about the possibility which is needed for a man like Kennedy at this time. You understand?

Take, take whatever you can in ordinary life; particularly such a thing which is so outstanding and so shocking, something that almost roots you up. At least it destroys your ordinary existence and it starts to chmmm within one: Why this and that; that that you take as an opportunity because on that kind of thing, the opportunities of people using it, depends much of the possibility of this Earth freeing itself. And do not think for a moment that that is stupid because you do not know the power of consciousness; and that, if it were possible for a group really to understand and to take such an event as an event which you might say may be instigated by Algamatant or by even His Endlessness. I do not want to say that is the truth. I

say I have a right to assume many things since I have a right in my mind to assume possibilities and the actuality or the actualization of a potentiality; and that no one in this whole world, not even on any planetary world and not even on the Solar System could prevent me as long as I have a mind and a body and a feeling to put it to certain use the way I wish, provided I do not effect, than only in the right way, others with whom I happen to live and who may be to some extent dependant on me like I am dependant on them. And that therefore, in the totality of ones own scheme of things, I have to include the death of Presidnet Kennedy.

And it has a meaning which sometimes, in ordinary life, I could not extract from any kind of an event because they are not so deep; that sometimes maybe I could wish for a shock that really disturbs me so much that I say that something must be done. Maybe there is something fundamentally wrong with makind and what is it that really, among us, as ordinary man, could start to grow and for which one even would be willing to give ones life if that were a requirement.

Who knows for what is was? Who knows what was the requirement? What do we know about consciousness? What do we know about the laws of Earth? Far little do we know about the laws of the planets and that what is higher; and still us, we little human beings, we try to assume certain things in accordance with a certain objective logic by applying the rules of Objective Morality to the extent that we can live in accordance with them and, of course, understand them maybe a little, maybe a little today, a little tomorow, maybe more, maybe more, others, maybe gradually our life can represent something that becomes, let's call it, not necessarily an example, but something that will give towards others a desire to do something, even if we ourselves are not

able to explain it or even if we, at times, are also taken by ordinary affairs of ordinary life; that at least at times we are what we should be and then give a certain tone, set a certain chord in motion. Not necessarily harmonious but a chord like music, striking a totality of a sound vibrating so that it must be heard, that it could be heard if it is strong enough and that our lives could become individual notes with little overtones maybe; but at least something that would resound in the sphere as actually the harmony of such a sphere.

Myabe such a life could be led. Maybe such a reminder can help us to become a little more serious, a little bit more intent, a little bit more concentrated and willing and a little bit more honest with ourselves. Maybe then such events can have a good result. I say maybe. How could we be? Maybe pryaing for that; for that kind of understanding, for that what we are, what we perhaps could become and then to live to try in all simplcitiy, id try to live in accordance with whatever small idea we have of ourselves and whatever small quantity of understanding of the ideas we do have; little, very little but positive regaind our own negativity.

The completion of onself is the application of the positivity of work towards the negativity of our life. This is the important part and it is not so much in the possibility of completing ones own bodies. The attempts I make, that is the deposit in the bank, my honest attempts; not even the result that I see but the way that I try with whatever I understand, to see moyself as much ampartial as I can make it at each time and as much the same time when it does happen undertstanding a little bit of that what is meant by moment or neutrality.

Maybe for that we wrok. Maybe with that we can help. Maybe with that we will not forget. So maybe help Our Endlessness. I say our

Endlessness, if we claim, if we claim something that has to do with objectivity then also, with that, we have that kind of an obligation regarding fulfillment of that in whatever we believe, in whatever you think is your life, whatever is your spiritual development, whatever you consider essential essence of yourself, whatever you consider your conscience. It does not matter if it uses the terminology of Gurdjieff. It is something that is in your life which is precious and that probably could continue to exist even if it dies.

But, for that, you have to recognize it and, as it were, acknowledge its existence. To the extent of that ackowledgment, inwhatever framework of religion it belongs, and whatever terminology and words you will use, the essence remains the same; and towards that possible development you work in whichever way you can, with whichever means you have; so that finally out of that, you could say at the end of your life, "I have done my best to the best of my ability, to the best of my understanding, with all the love I could give it."

So, maybe I see you next week. In the mean time, I hope, do not forget. Goodnight everybody.